

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cesaris, Cesaris; et quæ sunt Dei, Deo.—Matt 22: 21.

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Notes.

The Bishop of Orleans asks the prayers of the faithful that the beatification of Joan of Arc may take place. He begs his diocesan to make no demonstrations, and to preserve "a complete silence" until the Holy See has spoken. It is to be hoped that by this time our separated friends have learned that the Maid of Orleans was not "put to death by the Church for heresy."

The *Week* commenting upon the address issued by the Provincial Council of the Equal Rights Association in favour of the abolition of Separate Schools says: "We are so glad to note that the Equal Rights representatives plant themselves firmly upon the ground of the right of each Province, under our Federal system, to decide for itself in regard to all matters coming within its own prescribed and proper sphere, that we shall not ungraciously remind the leaders of that society how very different was their position in the matter of the Jesuits Estates Act."

The ruffianism of the *Presbyterian Review*, a publication whose columns have been loaded lately with loathsome slanders upon the character of the apostle of the lepers, the lamented Father Damien, is disgusting even its own readers. Mr. A. F. McIntyre Q. C., of Ottawa, writes to the *Citizen of Ottawa* denouncing "as an adherent of the Presbyterian Church" the conduct of the *Review* as bigoted and coarse, and as unworthy of a religious body. The editorials in the paper Mr. McIntyre writes "would appear to represent the views of some unconverted and uncivilized tribe of South Sea Islanders," and furnish a paragon of "vulgar savagery." Of its attacks upon those who supported the Jesuit Estates legislation, more especially upon Sir John Thompson and Mr. Laurier, Mr. McIntyre adds that they are men "whose shoe latches" their insulter in the *Presbyterian Review* "is

not fit to unloose."—which is the only conclusion, in our judgment, to which any healthy minded man could come.

Of late the Pope's encyclicals have attracted much attention from the secular press, and it is not too much to hope that the time will come when they will be read from Protestant pulpits. The world already realizes its need of such teachings as are conveyed in papal encyclicals. The *London Daily Graphic* says, writing of the importance of the latest of these:

"The appeal for a more faithful practice of Christian virtue, or rather for a revival of the moral law, is well-timed. We are passing through a social crisis in which the exemplary of the Christian life needs to be emphatically asserted. The tone of society, which has so lamentably degenerated of late years, cannot be settled by legislative enactment; and if we are to be saved in the future from those terrible shocks which have lately shaken the very foundations of public and private morality, we must look for greater activity in the churches. The Pope has set a timely example. He has struck a note which should be echoed by every pulpit in the civilized world."

To those who think, says the *Ave Maria*, that we should reply to the slanderers of the sainted Father Damien we have only to say that, in our opinion, no defence of him is needed. His life and his death are his best vindication. If he had been what his calumniators would have people believe, he would not have gone to Molokai, nor would he have remained there. The world has made its estimate of the work and worth of the Apostle of Molokai. His calumniators are too late. Let the vipers alone and they will die of their own sting.

There are others who have expressed surprise that we have not had something to say of Father Damien's numerous "successors." His only successor, properly speaking, is the priest now stationed at Kalawao. Father Damien's devoted colaborer, Brother Joseph Dutton, and the self-sacrificing Franciscan Sisters, headed by Mother Marianne, who went to take charge of the leper girls at Kaloupapa at Father Damien's call, are still at their post, laboring in his spirit of self-abnegation. They do not exploit themselves in the newspapers, their portraits are not on sale, they do not court notoriety, of any kind; they care as little for the applause of the world as for its sympathy. Like Father Damien, they desire to be hidden, and it would pain them to have their spiritual grandeur trumpeted to the world. We have letters in our possession, written by Father Damien after he was stricken with the loathsome disease of which he died, in which he does not even once mention himself. Only those deserve to be associated with him and his lifework who share his self-forgetfulness. Only such are likely to follow far in his footsteps,